

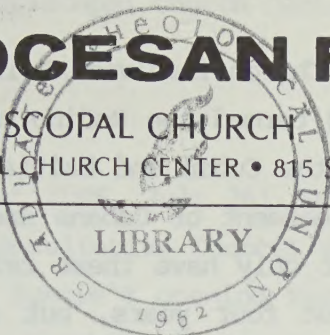
DIOCESAN PRESS SERVICE

THE EPISCOPAL CHURCH

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**ALLIN JOINS PLEA FOR
IMMIGRATION AMENDMENT**

DPS 84149

NEW YORK (DPS, July 26) — Presiding Bishop John M. Allin joined with 10 other church leaders in a June 13 ecumenical letter to members of the House of Representatives regarding the Cuban-Haitian Adjustment Act of 1984.

The bill was originally introduced by Peter W. Rodino, Jr., who chairs the House Judiciary Committee. It ultimately became an amendment to the Simpson-Mazzoli Bill, which was narrowly passed by the House. The Senate has also passed an immigration bill, and a House-Senate conference is currently seeking to reconcile the two.

Permanent resident status would be provided by the amendment to a restricted class of Cuban and Haitian boat people who arrived in the United States between early 1980 and January 1, 1982. About 125,000 Cubans and 31,000 Haitians are affected, including most of those who arrived during the 1980 boatlift, individuals given ad hoc "entrant" status, and a few who entered after that program.

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The letter cited Church involvement in ministering to Cubans and Haitians in the U.S. and termed the Rodino amendment "a thoughtful and appropriate response to the Cuban and Haitian plight" noting: "The story of our government's treatment of Cubans and Haitians in the past few years is a sad one...Not only have these refugees been left in an undefined status for the past four years, but also many who arrived subsequent to the 1980 'entrant' program, particularly the Haitians, were incarcerated for up to eighteen months while seeking status."

Heading the ecumenical group which signed the letter was Bishop Philip R. Cousin of the African Methodist Episcopal Church, President of the National Council of Churches of Christ. In addition to Cousin and Allin, the others were: the Rev. Dr. Robert Campbell, General Secretary, American Baptist Churches; the Rev. Dr. James Crumley, Jr., Bishop, Lutheran Church in America; the Rev. William Kohn, President, Association of Evangelical Lutheran Churches, Robert Neff, General Secretary, Church of the Brethren; H. A. Penner, Director, U. S. Mennonite Central Committee; the Rev. Avery Post, President, United Church of Christ; Dr. David Preus, Bishop, American Lutheran Church; the Rev. Randolph Taylor, Moderator, 195th Assembly, Presbyterian Church U.S.A.; and Kenneth Teegarden, General Minister and President, Christian Church (Disciples of Christ).

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UNITY, PILGRIMAGE AMONG

A.C.C. MEETING THEMES

DPS 84150

LAGOS, Nigeria (DPS, July 26) -- Sounding one of the themes of the sixth Anglican Consultative Council meeting here, Archbishop of Canterbury Robert A. K. Runcie's opening sermon declared "The Anglican Communion is numerically stronger in Africa than any other part of the world. No longer can it be said that the Anglican Church is the Church of England, but rather the Church of England is part of the Anglican Communion."

Runcie continued on to outline other themes for the July 17-27 meeting: pilgrimage, Christian unity and commitment, justice, and reconciliation. The festival Eucharist at which he spoke was held at Christ Church Cathedral here and was celebrated by Timothy Olufosoye, Archbishop of Nigeria. He was assisted by the host bishop, the Rt. Rev. Festus O. Segun of Lagos.

The pilgrimage theme was taken up again by the Rev. Canon Samuel Van Culin, secretary general of the Anglican Consultative Council, in his opening report. Reminding members of their call, he said "Pilgrim people are dynamic. They are in movement, driven by a deep compelling will to accomplish a hope and live out a commitment drawn by a goal -- anticipated, not seen -- that will unify, fulfill and complete their faith and life."

The "pilgrim people" to whom he spoke were a diverse group culled from the 27 member national churches in the Anglican Communion: numbering 60, they encompassed both men and women, clergy and laity, and represented 46 nations. Van Culin himself is an American, the first to hold the office of secretary general for the Council. Their task, as he outlined it, was to "debate, explore, propose, clarify and sustain a continuing dialogue...(toward) the stimulation...of a deepening awareness of mission and ministry throughout the life of the Church."

Among the things discussed by the Council were two reports, "Giving Mission Its Proper Place" by the advisory group on mission and strategy, and "Steps Toward Unity" from the preparatory group on ecumenical affairs. The first noted that the Anglican Church is still

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dominated by English-speakers and urged more attention to those whose first language is not English. It also suggested that the churches' different systems for world mission be brought more into line with each other so that "coordinated, prompt action by mission agencies will be more possible," and recommended a major conference of all Anglican mission agencies.

The report on ecumenical affairs summarized results of the major dialogues in which the Anglican Communion has been engaged since 1967. Regarding the decision of some member churches to ordain women to the priesthood, the report noted that this has strained relations not only within the Communion but also with other Christian groups which do not ordain women, such as the Roman Catholic and Orthodox churches. It proposed that the Council "seek means to help the Anglican Communion understand this issue."

In response to recent tensions between Great Britain and Nigeria, police security for the Anglican Consultative Council's meeting was tight. Nevertheless, in a press conference held here on July 20th, the Archbishop of Canterbury spoke of the atmosphere of warmth and friendliness generated by the people of Nigeria toward the Council and toward him personally, for which he thanked them. Referring to the difficulties, he said, "I was determined that these tensions should not prevent Anglicans from all over the world meeting in Nigeria as planned. There will always be tensions in the world. Tension is a part of new creation. But if you concentrate on the negative aspect of tension, men and women will be divided by race, class, tribe or politics. Christians have a special responsibility in today's world to help transform destructive tension into creative tension, to be men and women of hope, and to be bridge-builders."

The Anglican Consultative Council, created by the 1968 Lambeth Conference of Anglican Bishops, meets every three years and is one of four major elements of inter-Anglican organization. The others are the Primates' meeting, the Lambeth Conference, and the Archbishop of Canterbury. The Archbishop himself is not only a personal center for relationships within the Communion, but also serves as chairman or president of all inter-Anglican bodies. The secretary general of the Anglican Consultative Council provides the basic support system for all of them.

INDIAN/ALASKAN NATIVE

CURRICULUM PLANNED

DPS 84151

NEW YORK (DPS, July 26) -- "When I looked in the Bible, I saw that it was my story, too." Those words, spoken by an American Indian woman, summarize the idea behind a Christian education curriculum being planned for Indian/Alaskan Native children. The project, which incorporates selected native stories, songs, traditions, symbols and art, is currently being developed by a group called the Dakota Alliance for Curriculum Development.

A partner in their work is the Children's Ministry Office in the Education for Mission and Ministry division at the Episcopal Church Center, and a grant of \$50,000 by the Church's Executive Council has helped provide funds.

Begun two years ago by the South Dakota Christian Education Task Force and the Dakota Leadership Program, the project now has a broad-based advisory board of men and women, clergy and laity, young and old, Canadians and Americans working in covenant with one another. Among the other groups involved are: the National Committee on Indian Work, Niobara Council, Navajoland Diocesan Council, Wyoming Missions, Oklahoma Committee on Indian Work, Alaska networks, Minnesota Committee on Indian Work, and representatives of the Anglican Church of Canada.

According to Judith Carlson, coordinator for ministries with children at the Episcopal Church Center, "There has been a dearth of Christian education material suitable for use with Indian children due to use of symbolism, imagery, etc. from non-Indian culture. That's why this is so unique." Alan Sanborn, staff officer for the National Committee on Indian Work at the Church Center, agrees: "This is a valuable and needed resource. Its mobility is especially important."

The Alliance's plan calls for 52 reusable posters with lesson material printed on the back. They will tell the essentials of the Christian story, with carefully selected Native material to complement it. The posters will be designed so as to be suitable for use with children of many ages and in congregations of varying sizes. They will also serve as a resource for non-Indians seeking to understand the richness of Indian tradition. All art will be done by Native people.

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Material will be collected and interpreted by the Alliance, with the help of the National Committee on Indian Work, from a wide variety of Indian/Alaskan Native groups and shaped by writer/consultants and the Children's Ministries Office. Work is being coordinated by the Rev. Steven Charleston, an Alliance member, Episcopal priest, and Choctaw Indian. At every stage materials will be checked with the originating groups for accuracy. Each group will have final approval of the material selected from its tradition.

While what is being sought is living tradition, not data from secondary sources, it is being used in a Christian context. Traditions will be lifted up but, says Carlson, "This is not a social studies curriculum." Among the purposes listed in a statement from the Alliance are: "To provide Native children with the best possible Christian education, strengthening their sense of pride in who they are, and who they can become," and "To give Christian educators the tools they need to carry out their ministry within the Native community."

A completion date for the curriculum has not yet been set by the Alliance. Citing the wealth of material and communal working philosophy, their information sheet says, "Our way of doing things (by checking with local people before we rush ahead) takes more time. But we believe that it will be worth it."

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EDITORS: A photograph of Alan Sanborn, staff officer for the National Committee on Indian Work at the Episcopal Church Center, and Judith Carlson, coordinator for ministries with children at the Church Center, holding one of the posters is enclosed (#84151). The poster was designed by Hondi Brasco and uses a Sioux story about the giving of the peace pipe as an illustration of the Peaceable Kingdom passage from Isaiah.

TRAINING EMPHASIZED

IN JUBILEE PROGRAM

DPS 84152

NEW YORK (DPS, July 26) — With a fledgling internship program, an organization of associates, and a prospective new staff officer, Jubilee Ministry, a child of the 1982 General Convention, is beginning to come of age.

Authorized in New Orleans by a resolution which declared "a ministry of joint discipleship in Christ with poor and oppressed people, wherever they are found, to meet basic human needs and to build a just society, is at the heart of the mission of the Church," Jubilee Ministry has, among other things, lifted up 33 designated Jubilee Centers, initiated an Episcopal Public Policy Network, and begun publishing a social ministries journal called Jubilee. Recently, however, a new emphasis has been placed on the training aspect of the Jubilee package.

Two interns, one a lay seminary graduate, the other a college graduate intending to enter seminary, are beginning a pilot program to encourage Episcopalians to commit themselves to ministry with the poor and oppressed. One will work, through the General Theological Seminary, in an urban setting at the House of Prayer in Newark, N.J. The other is in a rural placement in Harriman, Tenn. and will be overseen by staff at the School of Theology, University of the South, in Sewanee. According to the Rev. Richard Gary, executive assistant for National Mission in Church and Society at the Episcopal Church Center, one of the things they will be seeking to discover is "whether this is an effective way of introducing people to ministry on a professional or lay level -- whether it would be best done on a national, diocesan or local level: what is most efficient." He sees 1984 as a testing period, with possible expansion in 1985, but says "We don't want to try to build another Volunteers for Mission."

One of the developments Gary is most enthusiastic about is the Jubilee Associates program, which brings together persons in charge of designated Jubilee Centers. Calling them "the invisible workers of the Church," he noted that they tend not to get to national meetings, to lack access to continuing education programs, and to not know their

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counterparts. The purpose of this program is to provide opportunities for them to get to know one another and to familiarize themselves with the Jubilee Ministry in its breadth. It is also hoped to provide them with resource materials and to help them relate to organizations with similar goals, such as the Urban Caucus and the Church and City Conference. Two meetings per year are anticipated, with the first having been held in Scranton, Penn. in May in connection with the Church and City Conference, and the next planned for September here.

The Associates program is working to respond to the needs of leaders in these "front-line" positions and thereby foster active collaboration and a renewed sense of commitment -- and help prevent burn-out. It is perceived by its authors as having the potential for stress intervention ministry.

In addition to the Jubilee Centers already designated, there are at least a half-dozen more "in the works," and Gary anticipates that the total may reach 50 by January, 1985 and perhaps 100 by next year's General Convention.

To aid in the further development of the Jubilee Ministry, a new position is being created at the Episcopal Church Center. The title is staff officer for metropolitan ministries, and its responsibilities will include coordination and implementation of the Jubilee Ministry Program.

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EDITORS: A job description for the position of staff officer for metropolitan ministries is printed as an Editors' Note at the end of this mailing.

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HONDURAN BOYS GIVE
WITH ALL THEIR MITE

DPS 84153

NEW YORK (DPS, July 26) — This spring, an envelope containing a letter and a donation of \$26 to the Presiding Bishop's Fund for World Relief arrived at the office of Presiding Bishop John M. Allin here. Not an unusual occurrence — except that the letter and check came from El Hogar de Amor y Esperanza (Home of Love and Hope), a home for abandoned boys in Honduras founded by the Episcopal Church there in 1979. The money had been gathered by the children as a Lenten offering.

The letter accompanying the check was from 11 year-old Ruben Aguilera, a resident of El Hogar, who wrote "in the name of all the children at the home." He wished the Presiding Bishop well and went on to explain the origin of the gift, adding: "We know about the problems and needs in other countries, and we want to help them. We discussed what to do with the money, and we voted to send it through you to the people of Africa so that they can buy medicines for the poor and the sick. We hope that this money will show them our love."

There is much poverty in Honduras, as elsewhere in Latin America. Children, especially boys, can get lost in the struggle for survival. Some are thrown out by their families because of insufficient food, care or love. It was for these children that El Hogar de Amor y Esperanza was founded: to provide a new home, to try to make contact with lost relatives and to bring the boys back to a sense of respect for the land and responsible parenthood.

The cost of maintaining a child at El Hogar is \$650 per year. Support for the home comes from the Episcopal Church in Honduras as well as from Episcopalians and other friends and organizations in the United States. A number of people have also donated their time, ranging in length from a weekend to six months, as volunteers at the home.

El Hogar currently has 50 residents. They have helped to construct their own dormitories and installed water and lighting systems. Self-sufficiency is stressed, and the boys are taught to do their

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own cooking and washing, to grow vegetables, care for animals and -- as information from the home says -- most importantly, they learn to care for each other. Their donation of love witnesses that they have learned to care about people elsewhere as well.

"He looked up and saw the rich people dropping their gifts into the chest of the temple treasury; and he noticed a poor widow putting in two tiny coins. 'I tell you this,' he said: 'this poor widow has given more than any of them; for those others who have given had more than enough, but she, with less than enough, has given all she had.'"

--Luke 21:1-4

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EDITORS: A photograph of the boys of El Hogar enjoying a free moment at the home is enclosed (#84153).

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P.B. FUND BOARD MEETS,

GRANTS \$346,500 TOTAL

DPS 84154

NEW YORK (DPS, July 26) -- At its June meeting, the Board of the Presiding Bishop's Fund for World Relief granted \$175,000 for relief, rehabilitation and development projects and \$171,500 to refugee and migration programs -- a total of \$346,500. The grants are for projects which will meet a variety of human needs both in dioceses of the United States and in many parts of the world.

The major disbursement was a grant of \$35,000 to the Diocese of San Joaquin, Calif., for its Episcopal Asian Services to assist refugees in a fast-growing Hmong-Lao community in the Fresno area. This program includes educational opportunities for both adults and children, with emphasis on language skills, job training and farming.

The funding of the third phase of the Philippine Episcopal Church's development program was approved with an immediate grant of \$30,000. The program involves the establishment of development offices in various locations in the Philippines, with training in program planning and implementation of rural community projects aimed at alleviating the problem of hunger. A similar grant of \$30,000 for the establishment of development offices with training programs for the Episcopal Church of the Sudan was also approved.

Grants for the improvement of nutrition included \$20,000 for the Diocese of Thailand's projects for the benefit of children and mothers and \$10,000 to the Church of the Province of South Africa for its education projects in nutrition. The Diocese of Alabama was given \$20,000 for a model program to improve health and nutrition in the black urban areas of the city of Birmingham.

Overseas projects for the benefit of refugees were assisted by the following grants: \$25,000 to the Diocese of Faisalabad to provide medical aid, food and shelter for Afghan refugees in Pakistan; \$20,000 to the Church of the Province of Kenya, Diocese of Nairobi, to provide pastoral care and help meet critical needs of refugees arriving in Kenya; \$19,300 for the Diocese of Nicaragua's program for providing

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medical care and supplies to villages inhabited by refugees and displaced persons; and \$17,000 to the Diocese of Central Philippines to provide Indo-Chinese refugees in Manila with shelter, food, clothing and training.

Smaller grants were made for a variety of projects sponsored by dioceses in the United States. These include a hunger project in the Diocese of Los Angeles, an educational project in the Diocese of West Virginia, job skills training in the Diocese of Tennessee, housing development in the Diocese of Lexington, an Indian enterprise in the Diocese of Minnesota, an agricultural project in the Diocese of Alabama, a personal development program in the Diocese of New York, and the Samaritan Ministry in the Diocese of Washington.

Refugee services of many dioceses were also awarded grants, including the Episcopal Social Services of the Diocese of Connecticut, El Rescate (for Central American refugees) of the Diocese of Los Angeles, the Family Place (for the assistance of immigrant families) of the Diocese of Washington, and the Refugio of the Diocese of Ohio. In addition, \$25,000 was given to the refugee scholarship program, which is administered by the staff of World Mission in Church and Society.

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APSO YOUTH WORK,

LEARN AT CAMPS

DPS 84155

BLACKSBURG, Va. (DPS, July 26) -- Some people talk about the "lazy days" of summer...but not those young people involved in the Appalachian People's Service Organization's workcamps. Two held this year were in Barnes Mountain, Ky. and Cullowhee, N.C.

At St. Timothy's Mission in Barnes Mountain, from July 10 through 18 three local boys lived, worshiped and worked with seventeen other teenagers from all over the eastern U.S. and an exchange student from West Germany. Together with five youth leaders, they planted and staked 1,500 tomato plants; chinked a log cabin (swapping techniques for working with the caustic lime mixture used); insulated and built walls for the cabin, the church study, and the bath house; laid the stone foundation for St. Timothy's Mission Church; and spread gravel on the driveway. They also constructed an outdoor worship area out of logs, each of which required five or six people to carry.

There was time for relaxation, too. The young people swam in the Kentucky River and shared evenings together. According to India Watkins, youth staff for the Appalachian People's Service Organization (APSO), all agreed that they had learned much from each other.

The Barnes Mountain workcamp is the only one in which local youth participate fully in the program, but otherwise things were much the same for the fifteen teenagers and three adult leaders at the July 1-8 APSO Youth Workcamp in North Carolina. The Rev. Sherry Mattson, rector of St. David's, Cullowhee, arranged various projects for the young people: they did minor home repairs; painted houses; replaced gutters; built an outhouse, wheelchair ramp, and handrails; and weeded gardens for low income and/or aged residents.

Watkins says, though, that the most important work done in North Carolina was at the county nursing home. There, in addition to the sort of repair work they did elsewhere, the young people visited with residents and hosted a Fourth of July dinner for them, complete with singing and fireworks.

A video tape of the activities in North Carolina is in production. Intended for use in local congregations, it is expected to be available in the fall.

W.C.C. ELECTS

NEW SECRETARY

DPS 84156

GENEVA, Switzerland (DPS, July 26) -- The World Council of Churches' central committee, in its annual meeting held here July 9-18, elected the Rev. Emilio Castro, a Methodist from Uruguay, to succeed the Rev. Philip A. Potter as its general secretary.

Castro, 57, has been in the forefront of the liberation theology movement. He also has a long history of ecumenical involvement, including service as director of the World Council of Churches' commission on world mission and evangelism, a position he held from Jan. 1, 1973 until Dec. 31, 1983, and in which he was preceded by fellow Methodist Potter.

Castro praised Potter, who retires at the end of this year, saying, "His inspiration was fundamental in moving the W.C.C. to confront questions of cultural identity, of racism and of an evangelism that will not dodge the issues of real life."

Regarding aims for his own term of office, Castro stressed the importance of getting all 301 member churches to sharpen their sense of belonging to the W.C.C. He also said, "The main concern for me is that every program and every service of the W.C.C. keep in mind the holistic nature of the gospel we preach and of the vocation we have. To everything we need to put three or four fundamental questions: Does it advance the unity of the Church? Does it help the building up of a servant body of Christ? Does it convey a testimony to Jesus Christ? Does it really express solidarity with poor people?"

In response to charges of Marxist leanings, Castro challenged critics to find such in his writings adding, "No social-economic system has the right to be called 'Christian'. At the center of Marxism is a materialistic affirmation that as such Christians cannot accommodate. At the center of capitalism is the profit motive -- and obviously Christians cannot accept that at the same time as they accept the gospel."

Although the nominating committee's recommendation of Castro was ultimately unanimous, others had been considered for the job. Among them were W.C.C. deputy general secretary Arie Brouwer and former communications director John Bluck, now a professor of pastoral theology and communication in Dunedin, New Zealand.

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NOTES TO EDITORS

Position Open

The Episcopal Church Center is accepting applications for the position of Staff Officer for Metropolitan Ministries. This officer -- who reports to the Executive for National Mission in Church and Society -- must be an active Episcopalian with an interest in urban ministries. The officer will be responsible for development of the Jubilee Ministry Program, including: implementation of the internship program, arranging on-site training programs for clergy and laity involved with urban ministry and working with Jubilee Centers to stimulate interest in their ministry. Communication skills and the ability to manage a journal are required, as is the ability to work as part of a team. The officer must also be willing to acknowledge local ownership of those parts of the program situated in the parish. Application deadline: Sept. 3.

Applications and inquiries for this position should be directed to Barbara Quinn, Personnel Officer, the Episcopal Church Center, 815 Second Avenue, New York, NY 10017. Applications should include resume and names and addresses of three professional references. The Episcopal Church is an equal opportunity employer operating under the affirmative action guidelines of the Executive Council of the Episcopal Church.

